Lutheran Herald

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

In Jugoslavia...

"Two little eyes that look to God'

(see page 2)

Pastor Popp with some of the older Sunday school children.

Reading the LUTHERAN HERALD, which I regularly rec through my brother Harold Popp, I often remember our m ing in Minneapolis during the Assembly. . . .

During our trip in your country we have learned a lo pecially in Sunday school work. Returned home we apply experiences, concerning the work with pre-school children.

I take liberty to send you some pictures from our Sun school work with pre-school and school-children. These pict were taken on Easter when the children received gifts sen us by the Sunday school children from Our Savior's Luth Church in Eau Claire, Wis., First Lutheran Church in Eldri Iowa, and Messiah Evangelical Lutheran Church in Gr Island, Nebraska. Perhaps you could in one of the issue the LUTHERAN HERALD publish one of these pictures expres our cordial thanks not only for the presents but more alsc the willingness to enjoy the hearts and faces of our children.

Our relations by intermediary of children is a proof t that our Lutheran Church does not know frontiers or bo but—in this world of disunity and discrimination—the in our Lord and Savior Jesus Christ to connect and unite This action of love from child to child is one of the spir fruits of the marvelous Assembly of the Lutheran W Federation in Minneapolis.

EDGAR AND INGEBORG POP

In this issue . . .

Cover—Children are delightful the world over—see last week's Eskimo Sunday school class and this week's Yugoslav preschoolers (story above).

Letter from Zagreb 2

Thy Blessing, Lord! 3
A prayer on the eve of the Convention by the editor.

When in Rome . . . 4
Paolo Lucchesi is a member of the Evangelical Lutheran Church of Italy and a co-founder of the Luther League of Rome. He was the only Italian youth delegate to last year's LWF Assembly and has been studying theology at Luther Seminary in St. Paul during the past year.

Editorials 6

Chung-an Chin—Pastor and Physician 8
An interview with a graduate of Luther Seminary, St. Paul, by Rudolph C. Burke, associate dir of the Board of world Missions, Augustana Lu an Church.

Lodgery
A statement prepared by the president o Eastern District; the first of two parts.

The Church Council Hath Spoken
Dr. Bruce, professor emeritus of Luther Sem St. Paul, answers "It Is Wine" (April 22 issu

Correspondence

Books in Review

For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Lutheran Herald

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Thy Blessing, Lord!

A Prayer on the Eve of the Convention

Thy blessing, Lord, upon the Biennial Convention of The Evangelical Lutheran Church! We come to it from near and far, intent upon Thy business and upon the growth of Thy Kingdom.

Thy hand of love and Thy Spirit of guidance upon him who is to preside—upon the President of the Church. Thou didst choose him to be our leader and Thou alone canst guide him as he fulfills his ministry. Give him a strong body and an alert mind. Grant him the gifts of the Holy Spirit. Bless his advisers, both lay and clergy—all those whom the Church has singled out for positions of responsibility among us.

Let it be a good convention—peaceful and harmonious, yet alert and positive. Translate every proposal into the language of the spiritual. Help Thy servants to understand that nothing is earthly, nothing secular, which affects Thy Church and Thy work. Whatever is pleasing to Thee, prosper; whatever displeases Thee, bring to naught.

Especially do we pray for earnest discussion and serious deliberation in the matters which have to do with union. Show us Thy will and lead us into it. Bless also our beloved sister bodies, the American Lutheran Church and the United Evangelical Lutheran Church, and speed the day when we shall be one.

Look in love upon all those who are not in attendance at the convention. Bless the congregations and the homes of the Church. Move the hearts of all to prayer for those who in these days meet as their representatives.

To all of us grant safe journeying and peaceful days. Thy ward and watch over us in all that we do or say.

We pray in the name of Him whom we worship as the Lord and Bishop of the Church, even Jesus Christ. Amen.

The only Lutheran church in Rome.

When in Rome...

The story of the Lutheran Church in Italy

By Paolo Lucchesi

Every Sunday morning at 10 A.M. the bells are ringing in the tower of a beautiful church, one block away from the American Embassy in Rome. It is the only Lutheran church in Rome, built in 1922 with material given as a gift by the Lutheran Churches of Germany. The origin of our congregation, however, goes back to the year 1819, when a little chapel was founded for the Lutheran members of the Prussian legation to the Holy See. At that time the Pope was at the head of a "church-state."

Even now the 500 members of this congregation predominantly German: mostly families of businessr who have decided to stay in my home town. As a re of this the worship services are held in the German guage by a German pastor; he has been "borrow from the Lutheran Church in Germany for a per of six years, after which he will return to his *Lan kirche* and another German pastor will be called borrowed in the same way.

Some Italian members of our congregation do understand German and therefore cannot come church. A monthly Italian "Lutheran Herald" ca *Sola Fide* is the only thing which is being offerec them.

A schoolmate of mine was not only interested in ing our sanctuary, which contains a baptismal font the Danish sculptor Thorvaldsen, but also in attend the service. He told me that he couldn't understand language, so he walked out.

The German language is very difficult for us Itali I love this language because it is my mother's tong but I am Italian nevertheless. I was baptized into Lutheran Church. The last Catholic in my family my great-grandfather, who emigrated to Germany married a Lutheran girl. My father was born in G many, but established his home in Italy again.

The ELC of Italy consists of 13 congregations wit membership of about 5,000 altogether.

In the most important cities like Milan, Venice, F ence, Naples, Genoa, and Trieste, there are nine m congregations similar to that in Rome. They were ganized into one church body in 1949 by our presid the Rev. Erich Dahlgrun, who is serving the congr tion of Florence. The vice-president, the Rev. Fried Wabuitz, pastor of both Milan and Venice, was offi delegate at the Third Assembly of the LWF.

The ELC of Italy is a member in the LWF. president and vice-president have been serving the therans in Italy for about twenty years, and are th fore not to be included in the group of "borrow pastors. They are permanent residents.

We might say that the Italian Lutheran Church now at a turning point of its history: In June, 1957, th small *totally Italian* congregations were incorpora into our church body. They have been founded in rec years by Pastor Poggioli, a former Catholic priest is now a Lutheran pastor serving these three congr tions. Before joining our Church, they had alre been educated along the Lutheran position, but o now is Luther's Small Catechism being translated i Italian. They are supporting the only Italian Evang cal parochial school, which has fifty children and teachers. We now have in our Church also a commi on Evangelism.

These congregations are located in three small towns
the seashore near Naples. The total membership is
out 300, mostly young people. Those who are going
become seamen are trained in the knowledge of the
nglish language by another Lutheran teacher. Other
embers are fishermen, employees, and intellectuals.
Why do they leave the Catholic Church? Within the
pital city of Holy See there is a little independent
te called the "State of the Vatican City." At the head
it is the pope, who sometimes reminds me of the
ea of absolute monarchy.

I do not have anything against the Catholic Church;
y best friends in Rome are Catholic. But I am not able
overlook the fact that the Catholic Church or Vatican
pears to me to be politically minded; it seems to me
at she likes to have dominion over the consciences of
e people, dominion by interfering in the political af-
irs of my country, and dominion also economically.

There are many people in Italy who do not want to
ve anything to do with the Catholic Church, some of
om accept the gospel of Communism. I know an
gineer who expressed his hatred against the priests
saying: "In Russia they have done right; they have
tirpated the priests." I know a small town 50 miles
uth of Rome, where there are only a few Communists
cause of the evangelistic work of the Evangelical Wal-
nsian Church.

The pure Evangel could be an alternative to all those
o choose Communism. But as long as the official
nguage of the ELC of Italy is German, there is very
le hope to reach these people.

There are frequent brawls between Communists and
ristian Democrats (Catholic party) in the Italian
rliament.

There is in Rome the "Banco di Santo Spirto" (Bank
the Holy Spirit). I am not kidding. An architect
o works for the Vatican is said to be financially on
e ground. In the most beautiful spots of the Holy
y you can see monasteries and other religious institu-

e of three all-Italian congregations founded by Pastor Pog-
i, a former Catholic priest who is now a Lutheran minister.

tions. This estate is exempt from taxes according to the Concordat of 1929, an agreement established with the Vatican by Mussolini.

Do we get a lot of opposition from the Catholic side? Fortunately, the Constitution of Italy is for complete freedom of worship. Pastors have been arrested, because of Catholic intransigence toward the civic authorities; but the intervention of the law has released them shortly after the arrest.

We are not a persecuted Church!

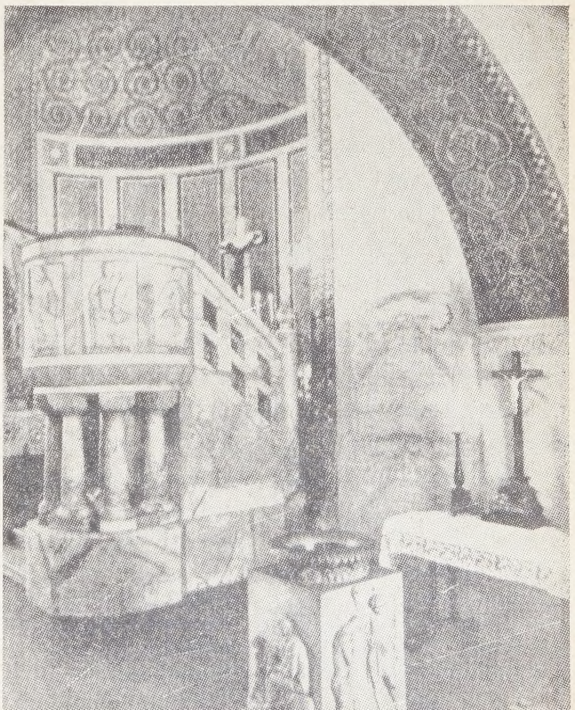
Sporadic episodes of disturbance on the part of the Catholic populace neither surprise nor discourage Pastor Poggioli; they merely challenge him to continue in his work of evangelization. He writes me to ask the American brethren of the Christian Lutheran faith for intercessory prayer and moral support. He really asks also for material support, but I do not dare to emphasize this.

Since the end of the war the American Churches have been sending food and clothing to our congregations, for which we are always deeply thankful. My own family has received much benefit from this; last year we received even spaghetti, probably from the Midwest.

The German Lutheran pastor of Naples, who is also our youth director, has advised me not to tell much about the situation in Italy. But I wonder if I, as a Lutheran Christian, have the right to remain neutral. Until now the Lutheran Church in Italy has been a sleeping Church.

The task of the Church in Italy is to remove the language barrier and to present the pure Evangel over against the gospel of Communism. I cannot expect much from the present situation, but it will be the task of us young people to stand for new ideas and purposes.

The beautiful sanctuary of the church in Rome contains a baptismal font by the famous Danish sculptor Thorvaldsen.



Editorials...

The Psychology of Last

We are becoming a little concerned at all the talk we hear about "the last convention" of The Evangelical Lutheran Church. And the auxiliaries, too; folks have told us that they certainly are going to attend this year's convention(s). "It will be the last time!"

To be sure, there is some truth in these statements. The 1960 convention of our Church, two years hence, will differ radically from all its predecessors in that it will be short and will have to occupy itself largely with the final technicalities connected with our union with the American Lutheran Church and the United Evangelical Lutheran Church. As for the auxiliaries, it is probably true that this year's conventions are the last under the flag of the ELC. In so far, "last" may be correct.

Two things bother us about this "last" psychology, however. One is what it may do to our convention and all its important business. Deathbed scenes are not exactly noted for being forward-looking and aggressive, you know; they aren't supposed to be. They are rather times of parting, of sadness, of a frame of mind which is attuned to eternity, not to time.

Our Biennial Convention, 1958, must not be that. We have too many important things to do. We will face a long and exceedingly important agenda. It is not much of an exaggeration to say that we have a double agenda. One does have to do with the forthcoming union and thus emphasizes the fact that the days of the ELC are numbered. It is correct to say that in some ways this part of the agenda presents the convention with its most important business. So much has been written here about this part of the convention's work that nothing need be added at this time.

But the other part of the agenda is important, too—tremendously important. It has to do with the day-to-day work of our Church—its schools and colleges, its missions, its work of charity. The Evangelical Lutheran Church is not going to exist in a vacuum between now and January 1, 1961! It is going to be about the Father's business every day until we are able to mark the books "Closed," only to open a new set in The American Lutheran Church.

Let's not let this "final" psychology dim for us the fact that we have a tremendous amount of work to do. As far as the ever on-going work of the Kingdom is concerned, this year's convention differs not at all fr its predecessors, reaching all the way back to 1917.

The second thing that bothers us is what the "l psychology might do to our attitude toward the un itself. To be sure, we all appreciate the fact that se ments on the evening of marriage are mixed. We kn well the traditional picture of the bride taking tea leave of her girlhood days; and there are myriad sto of the bachelor saying a nostalgic farewell to his y of independence! But whoever heard of the joy of wedding being clouded by such sentimentality? analogy is not perfect, but it will do; in fact, it is more accurate than the "deathbed" analogy we use few paragraphs back.

We yield second place to no one in our love of Evangelical Lutheran Church. In fact, a few of readers have been known to ask whether we do sometimes confuse our beloved ELC with the Chu Of course we love it—hundreds of thousands of us Of course it is going to be difficult to see it come the end of its existence. People who have been in it ing all its years will never be able to replace it full their hearts.

So what? So we have a lovely memory, that's w But that's all. The Father's business is above and bey any human organization. We have complete faith when The American Lutheran Church replaces Evangelical Lutheran Church as the vessel thro which we continue to work for the building of the K dom, we will find it easy to transfer our love and loy to it.

Other than that, we really have little to say as Biennial Convention opens. We do not know q what to anticipate from it. Will it be a "routine" vention, with little excitement? If so, it will be the one since the early '40's! Will there be heated deb sharp difference of opinion? If so, it will be quite in tradition of the hectic years in which the Church been operating for a long time.

In either case, of this we are assured: The fellow we so love will be there, in the convention hall a the coffee tent. There will be worship and singing praises. There will be hours of tedium and high po of accomplishment and resolve. There will be argum and discussion, and even a little heat now and th And when it is all over, we will return to our ho and jobs, thoroughly happy and satisfied.

In short, it will be a typical convention of The Evangelical Lutheran Church.

nother Lutheran Federation

With some astonishment, we record the fact that we ve learned of an inter-Lutheran organization of whose stence we were previously unaware. We thought we ew them all—inter-synodical and non-synodical; of- ial and unofficial; active and passive; useful and pure- ornamental. But we were wrong; there is another e, one which includes elements of not a little interest. We refer to an organization known as "The Federa- n of Lutheran Clubs." It held its annual convention in eveland, Ohio, recently. The fact that this was its rteenth such meeting shows that, while not a veteran, has been in existence for some time. Membership is ade up of Lutheran clubs (usually of the "luncheon" riety). We have known, of course, of the existence such clubs. Minneapolis had one for years. Among very active ones are those in Washington, D. C., eveland, Detroit, Toledo, and so on. The effort is to nd them all into the Federation. Membership at pres- is confined to some seven or eight clubs.

The program at Cleveland was rather typical of non- nodical meetings dominated by laymen. Whatever the bject for discussion was, it always had at its heart a nging for closer ties among Lutherans in America. e luncheon speaker, for example, a prominent layman the Lutheran Church—Missouri Synod, spoke feel- gly of the public relations aspects of our divisions. The nel discussion (in which the editor of LUTHERAN ERALD participated) had no assigned subject and was e to range where it wished; nine-tenths of its time, wever, was devoted to a discussion of Lutheran unity d movements toward organic union of Lutherans.

We always come away from such meetings with two pressions. One is of the intense, burning desire on part of the people of *all* Lutheran general bodies closer relations with their fellow Lutherans, yes, for eneral union of all Lutherans, the sooner the better. us, this is always encouraging; in fact, it makes even smallest and weakest inter-Lutheran group signifi- t. We have long believed that every movement for ater unity among us has a grass-roots origin—as it uld have in a Church which stresses the doctrine of Priesthood of All Believers.

The second impression is of the impatience of the people of the Church. That is both good and bad. s good insofar as it serves as a goad for those in pos- ons of leadership. It is bad insofar as it tends to nimize difficulties and barriers, even, at times, at the ense of both doctrine and practice.

Anyway, we welcome the Federation of Lutheran ubs to our circle of inter-Lutheran acquaintances!

There Is a Supplement

I thought that last week's editorial on the Union Resolutions might well draw to a close the discussion of specific questions related to the union. However, the meeting of the Joint Union Committee in May developed one point which should be included, in order to keep the record somewhat complete.

A *Supplement* to the *Report of the Joint Union Committee, 1958* was authorized. As this is written, this booklet (16 pages plus cover) is in page proof form. Completed copies will be available to convention delegates.

Purpose of the *Supplement* is two-fold. In the first place, it was inevitable that the *Report* should contain mistakes. Some matters were omitted and had to be inserted. Haste caused some errors to creep in; they had to be corrected. So one of the purposes of the *Supplement* is to perfect the *Report*. I am happy to report that such errors and omissions are only five in number, none of them of great importance.

More important is the fact that some additional material had to be prepared for convention action. Even at the time the *Report* was being printed, that became apparent. However, it was a physical impossibility to complete this material in time for inclusion. That has now been done and the proper additions made.

Some of the new material is exceedingly important. I want to call special attention to a resolution which provides for the perpetuation of the present corporate structure of each of the uniting Churches. This is absolutely necessary for legal reasons. Experience shows that one cannot terminate the legal existence of a church body overnight. There will be property transactions which are continuing at the time of union. There will be wills and estates and bequests which will continue to come to the present Churches *after* the union has been consummated.

The procedure devised to accomplish this purpose is both interesting and important. To each of this year's conventions will come a resolution to amend the present Constitution of that Church by substituting an entirely new Constitution. The new Constitution will not become effective until January 1, 1961, when The American Lutheran Church becomes constitutionally operative. The proposed new Constitution is very simple, providing for a convention every ten years, at the time and place of the General Convention of TALC, and providing for officers and trustees, presumably the officers and some of the trustees of TALC.

Delegates to the convention will have opportunity to study the *Supplement* in advance. As soon as possible after the convention it will be made generally available. O.G.M.

Dr. Chin is congratulated on his ordinn into the Lutheran Church by Dr. Peng president of the Lutheran Church of C and Dr. Arne Sovik, then a missionan Taiwan, now director of LWF's Depart of World Mission.

Chung-an Chin— Pastor and Physician

By Rudolph C. Burke

"Where is your home?" There was a noticeable hesitation, and then Chin Chung-an, or Dr. Chin (pronounced gin) as his American friends know him, said, "Let us say Kaohsiung."

As our conversation continued his hesitation regarding a place called home became clearer. Rather than Kaohsiung, a city of 175,000 at the south end of Taiwan, or Free China as Dr. Chin called it, he might have named one of a number of Chinese cities. It could have been Kaifung in the north central province of Honan where, as he put it, "he was born in 1913, the second year of the Chinese republic," affirming by this method of counting a birthdate, his loyalty to the nationalist cause.

It was a desire to express congratulations and best wishes to Dr. Chin on his graduation from Luther Seminary, St. Paul, that caused me to seek him out on the hillside campus. Since the fall of 1956 he has been studying at this institution of The Evangelical Lutheran Church and on May 25, after two academic years, he completed the regular three-year course.

He will not be ordained, as will the majority of the graduates, for he has already been set apart for the ministry by this rite of the Church. In 1955 he completed a two-year course of instruction at the Lutheran Theological Seminary in Hong Kong and was ordained to the ministry by Dr. Peng Fu, President of the Lutheran Church of China.

This dignified Chinese gentleman, taller than most of his countrymen, shared his fascinating story with me a bit reticently.

Not only is he a minister of the Gospel, soon a graduate of two seminaries, one of which instructs in English and the other in Mandarin Chinese, but before he began theological training he practiced medicine for nearly 15 years.

From his birthplace in Honan province, where he received education in mission schools plus two years at Hunan University, he traveled south to Canton and spent five years, completing his course in medicine at Canton University in 1939.

The new M.D. returned to his native Honan and worked in a mission hospital for one year, for by his own wo "he was converted at the age of and always desired that his trai should fit him to serve the Churc

By 1940 the Sino-Japanese War brought danger and unrest, and that time to the present Dr. Chin's like that of millions of his countryn has been that of a sojourner an refugee, seeking a place of peace freedom.

Kaifung, Tsingtao, Hsuchang, Chungking, Hankow, Changsa, nan—these and many other cities a dwelling place during these trou years. In every one, whether fo longer or shorter time, he not practiced medicine, but also bore sistent witness to his Christian f At one time during these wander he organized a church and within months its membership reached seeking souls who were streaming f the north to escape Communism.

The hardships, the terror and danger by which these years of in mittent flight were marked was evi only by a look on Dr. Chin's face a hesitation in his voice. His statement was, "I am thankful that Communists never caught up with although many times escape see miraculous."

Early in this decade of wande Dr. Chin became associated with 11th Arsenal and as this munit production unit moved south a from the Communists, with the gr went its medical officer, Dr. Chin. this group also, whom he accompa for a number of years, he became tor as well as doctor.

Finally in 1950 the Arsenal moved to Taiwan, to the city of K siung. Within three months medica ficer Chin was holding Christian s ices in his home, and by the next s mer he had called upon missiona in neighboring Hong Kong to c over and organize the first Luth congregation on the Island.

It was in 1953 that the expan work of the Lutheran Church and need for pastors brought Dr. Chi

(Continued on pag

Lodgery

A statement prepared by Myron C. Austinson at the request and with the approval of the Church Council of The Evangelical Lutheran Church.

his paper is an attempt to explain in a kindly way
y there is a difference between Christianity and lodg-
. The task is difficult, not because Scripture is un-
ar or because the teachings of lodgery are hidden, but
ause unwillingness to examine the case with an open
nd is often manifest.

What we are attempting to do is deal with the issue
an evangelical manner.

Our first concern is that all who read these pages
ll know that we seek nothing more than the spiritual
lfare of every soul. Let us pray that this study may
a means whereby those for whom Christ died may
brought into living fellowship with their Redeemer.

During October, 1956, more than three million Amer-
n homes were given an interesting and fascinating
ture of Freemasonry by *Life* magazine. Some months
er, the same magazine published a similar picture of
e Knights of Columbus.

or a neutral opinion of Freemasonry, let us turn to
e *Encyclopedia Britannica.* The three writers who pre-
red articles for that encyclopedia appear to be agreed
t Freemasonry stems from the early seventeen hun-
eds, the Mother Grand Lodge of the World having
en founded in England on St. John Baptist's Day,
7. Other lodges came into being in Scotland and
land. Meetings were held in the old Guild Halls.
e beginning of lodgery had its roots in and through
ociations which had been founded around the crafts.
The Rev. James Anderson, historian of Masonry dur-
g this period, claims that the Ancient and Free Order
Masonry dates back to the days of Nebuchadnezzar
d Solomon, both of whom were said to have been
and Masters of the Lodge. *The Encyclopedia Britan-
a* speaks of this as an absurdity.

The early writings include directions for dealing with
prentices and contain rules for their employment. The
olls indicate a strong emphasis on Christian character.
e First Charge is that "You shall be true men of God
d the Holy Church." In the so-called York Manu-
ipt No. 6, the brethren are urged that "at every meet-
g and assembly they pray heartily for all Christians."
As long as the lodges operated as independent units, before the development of the Grand Lodge, Freemasonry is said to have been "wholly Christian."

James Smith, writing History No. 53, documents the First Charge, saying, "You shall be true men to God and His Holy Church, and that you do not countenance or maintain any error, faction, or heresy, in your church to the best of your knowledge."

One of the outstanding lodges in the early eighteenth century was at York, England. This lodge gave up its existence towards the end of the century, but was later rejuvenated. From this community one of the Masonic rites received its name.

Masonry spread to other countries from the British Isles, and records indicate that lodges were constituted in Paris (1732), Germany (1733,) Portugal (1735), Holland (1735), and in many other parts of the world. These lodges were connected with the Grand Lodges of England, Ireland, and Scotland.

As Masonry spread throughout the world, it became necessary for Masonry to become all things to all men. There arose a "distinctly spiritual school of thought, which endeavors to interpret the meaning of the ceremonies, and considers that in the rituals of the various degrees we have an allegory of the quest of the soul after mystic union with the Supreme Being."

Since 1910 a breach has developed between Latin and Anglo-Saxon Masonry because of fundamental difference of opinion as to the basic principles on which the order rests. This breach has continued to widen. When Masonry became involved in politics in some lands, it was condemned as a danger to the state.

In the United States, a minute book dated 1730 reports on lodge activities in Philadelphia, and counts Benjamin Franklin as one of its members. The earliest known constituted lodge in the United States was the First Lodge of Boston, organized in 1733.

Today American lodges number approximately 17,000, with a membership of four and a half million. It is said that three-fourths of the Masons of the world live in the United States.

Here in America one will find a copy of the Bible on the lodge altar, belief in a Supreme Being is required, political activity or discussion is forbidden, and non-sectarianism in religion is a principle. Some grand lodges in other parts of the world do not adhere to these principles; hence, fraternal recognition is not granted.

Space does not permit a discussion of the basic principles of other non-Masonic lodge groups. It is generally agreed, however, that other lodges (except the Knights of Columbus) have their roots in Masonic principles. The basic religious emphasis which is characteristic of Masonry applies to them.

Many persons maintain that Masonry does not exist because of its religious motivation, but in spite of it. Even a superfluous study of lodgery, however, indicates that the fundamental strength of the system lies in its religious motivation. The leading writers of Masonry assure us of this fact.

Albert G. Mackey, M.D., is the author of the following Masonic texts: *Lexicon of Freemasonry, A Text-Book of Masonic Jurisprudence, Symbolism of Freemasonry, An Encyclopedia of Freemasonry,* and others. In his *Encyclopedia,* he has this to say about "religion": "There has been a needless expenditure of energy and talent, by a large number of Masonic orators and essayists, in the endeavor to prove that Masonry is not religion. This has undoubtedly arisen from a well-intended but erroneous view that has been taken of the connection between religion and Masonry, and from a fear that if the complete disseverance of the two was not made manifest, the opponents of Masonry would be enabled successfully to establish a theory which they have been fond of advancing, that the Masons were disposed to substitute the teachings of their Order for the truths of Christianity. Now I have never for a moment believed that any such unwarrantable assumption, as that Masonry is intended to be a substitute for Christianity, could ever obtain admission into any well regulated mind, and therefore, I am not disposed to yield, on the subject of the religious character of Masonry, quite so much as has been yielded by more timid brethren" (pages 639-641).

Dr. Mackey then goes on to define religion, following Webster: "It [Masonry] has no pretension to assume a place among the religions of the world as a sectarian 'system of faith and worship,' in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism. In this meaning of the word we do not speak of the Masonic religion, nor say of a man that he is not a Christian, but a Mason. Here it is that the opponents of Freemasonry have assumed mistaken ground, in confounding the idea of a religious institution with that of the Christian religion as a peculiar form of worship, and in supposing, because Masonry teaches religious truth, that it is offered as a substitute for Christian truth and Christian obligation. . . . F masonry is not Christianity, nor a substitute for it. not intended to supersede it nor any other form of ship or system of faith. It does not meddle with secta creeds or doctrines, but teaches fundamental relig truth.

"We open and close our lodges with prayer.

"We invoke the Blessing of the Most High upon labors.

"It admits men of every creed within its hospit bosom, rejecting none and approving none for his p liar faith. It is not Judaism, though there is nothin it to offend a Jew; it is not Christianity, but ther nothing in it repugnant to the faith of a Christian.

"Its religion is that general one of nature and prim revelation . . . in which all men may agree and in w no man can differ. It inculcates the practice of vi but it supplies no scheme for redemption for sin points its disciples to the path of righteousness, bu does not claim to be 'the way, the truth, and the In so far, therefore, it cannot become a substitute Christianity, but its tendency is thitherward; and the handmaid of religion, it may, and often does, as the porch that introduces its votaries into the ter of divine truth."

In reference to the Christianization of Freemaso Dr. Mackey writes: "Its universality is its boast. In language citizens of every nation may converse; to creed disciples of every faith may subscribe. Yet it not be denied that since the advent of Christianity [he attempts to indicate the age of the order] a Chris element has been almost imperceptibly infused into Masonic system, at least among Christian Maso (*Encyclopedia,* page 163).

Another of the great literary lights of Masonry Albert Pike who has published *Morals and Dogma* the Ancient and Accepted Scottish Rite of Freemaso under the Southern Jurisdiction of the Supreme Cou for the Thirty-Third Degree.

In the Apprentice lecture, he writes: "The H Bible, Square, and Compasses are not only styled Great Lights of Masonry, but they are also called *Furniture of the Lodge.* . . . The Bible is an indisp sable part of the furniture of the Christian lodge, because it is the sacred book of the Christian relig The Hebrew Pentateuch in a Hebrew lodge, and Koran in a Mohammedan one, belong on the Altar.

"The obligation of the candidate is always to be ta on the sacred book or books of his religion, that he r deem it more solemn and binding: and therefore it asked of you of what religion you were. We have other concern with your religious creed."

(To be continued)

The Church Council Hath Spoken

By G. M. Bruce

n the April 22, 1958, issue of Lu-HERAN HERALD, appeared a statement ficially approved by the Church ouncil which declared that "It is ine," and raised the question whether rape juice may be used in the Lord's upper, asserting that "the substitu-on of grape juice has no precedent or specific sanction in Scripture." The uestion whether the use of grape juice validates the Sacrament is answered ith the declaration, "To this ques-on we cannot give a point-blank 'yes' 'no' answer. Let God be the judge." et the clear implications of conclu-ons 3, 4 and 5 indicate that such use storts the Word of God, violates cripture, is wrong and improper, so at in the final analysis the answer the question raised becomes a defi-te "yes."

That Jesus used wine in the form nd manner commonly used in His ay is certainly beyond any reasonable oubt, tho the word "wine" does not cur in any of the accounts of the stitution of the Supper, but the terms up" and "fruit of the vine" are used. y no stretch of the imagination, rced exegesis or pious preachment, owever, can the wine used by Jesus equated and identified in kind with e various commercial brands of wine today, nor can the bread He used equated and identified in kind with e commercial disc generally used in lebrating the Lord's Supper today.

The character of the wine, diluted ith water or undiluted, and the form d substance of the bread used, have ried since the night of the institution ith the times, lands, customs, and aditions of people, but it has always en some form of the fruit of the vine d some form of bread, leavened as ell as unleavened, home-made or com-ercially produced. Hence, it is well t to be overly dogmatic on the na-re, form, and condition of the ele-ents used in the Lord's Supper, for e cannot use the identical forms of ine and bread which Jesus used.

Personally, I have had to face this uestion time and again, in the class-room, in private conversation, and in correspondence with pastors and lay-people who have submitted questions to me on this issue, as well as in my active ministry. I have on occasion used home-made wine and bread as well as grape juice, both in private and public communion.

One of my correspondents complained that in his particular congregation by congregational action grape juice had been used at the communion table for many years, but now a new pastor had arrived who insisted that wine must be used in order to have a valid communion, much to the grief of many of his parishioners. Others have inquired as to the validity of communion if grape juice be used instead of wine. One correspondent complained that the pastor purchased his wine supply for the communion table in a local liquor store, giving the excuse that he got the same brand there as when he ordered from a certain distributor of "altar wine," and he got it cheaper. Both pastors and people are concerned and confused on this question, and I am afraid the one-sided declaration of the Church Council is not going to clear up this confusion and conscientious concern.

I regard it as unfortunate that the treatment of this issue is definitely tied up with the temperance issue. I admit that it may have some connection with that issue, but there is more to it than that. I have been an active temperance worker since my early youth, headed a state-wide temperance organization for many years and have been an officer of three national temperance organizations, but I have never advocated the use of grape juice in communion as a temperance measure, although I have often protested against the high alcohol content of many of the commercial brands of wine quite generally used at the communion table in our Church, the fumes of which give a liquor store atmosphere to this holy place.

Forty years ago we barely escaped having to use grape juice at the communion service of our Church at the Fargo convention. President H. G. Stub appointed me to have charge of this communion service. Dr. J. A. Aasgaard, then president of Concordia College, was in charge of the convention arrangements. He informed me that he had encountered some legal difficulties in obtaining the needed supply of communion wine, and said that it might be necessary to use grape juice instead. Quite a number of pastors and delegates had already registered with me for the communion when it became known that we might have to use grape juice. Two pastors, brothers, of the former Norwegian Synod, came to me and informed me that for conscientious reasons they could not partake of communion if grape juice would be used instead of wine, and requested their names stricken from the registry. Somehow, Dr. Aasgaard succeeded in securing the required wine, and the communion service came off in the usual manner. What a calamity it would have been if the Norwegian Lutheran Church only a year after its birth had established such a precedent as using grape juice at the Lord's Supper! Circumstances may alter cases in this matter, too, so it is not purely a matter of promoting temperance.

I recall an extreme case involving the validity of the elements used in the Lord's Supper. Shortly after the Union of 1917, the Seminary faculty and their families were gathered for a social evening. As part of the entertainment, Dr. E. Kr. Johnsen, who was an excellent reader in Norwegian, read a portion of Johan Boyer's *Den siste Viking* (The Last Viking). The section read told of a scene in a fishing boat at sea, in which lay one of the fishers dying. His companions were moved with the solemnity of the situation and felt that their companion should have some spiritual attention before he died. They could not let him die without a prayer and the last communion. They had their customary bread supply, but they had no wine. The only liquids they had were water and something they called "rigabalsam." So they gave him a sip of this liquid and a morsel of bread as they recited what they remembered of the words of institution and prayed the Lord's Prayer. It was quite a touching scene.

One of our number raised the question, "Did he get the Lord's Supper?" In his usual brusque and positive way, Dr. Johnsen replied, "Ja visst, gjorde han saa" (He surely did); while Dr. Bockman emphatically answered, "Det gjorde han slettes ikke" (That he absolutely didn't). A lively and somewhat heated discussion followed, in which these two learned men sought to disprove each other's contention. Here were two men, both trained at the same Norwegian university and both well versed in Scripture and church tradition, in a battle royal over the question whether the dying fisherman received the valid Lord's Supper or not.

We may reason and argue about many points concerning the Lord's Supper and its administration, what kind of elements to use in connection with the Word, whether to use the common cup or individual cups, and the manner of distribution, but when all is said and done, I find peace and rest and satisfaction in this simple faith that the fruit of the vine in whatever form and bread, in whatever form connected with the words of institution and administered in keeping therewith, constitute a real and valid communion, conveying and bestowing the true body and blood of our Lord and Savior, given and shed for the remission of sins and administered and received in remembrance of Him.

CHUNG-AN CHIN

(Continued from page 8)

seek admission to the Hong Kong Seminary. The years since then have been devoted to study, with a period of a year, 1955-56, ministering to the congregation which he helped to organize in Kaohsiung.

What of the future? He is eager to return to Taiwan, for it is now two years since he saw his wife and daughter. But an opportunity to do some brush-up work in medicine, which has been in the background during the years of theological training, would also be good, he states.

Which of the two careers will he follow when he returns to Taiwan? "There is more joy in the pastoral, but there is need for the medical as well," is the reply of this disciple of Him Whom we know as the Great Physician.

Correspondence

Love and Understanding

►Would that all the brothers in the faith begin demonstrating more Christ-like love and understanding when writing or speaking pertaining to the merger. If some of these who get so sharp in their remarks would only talk personally with some of these who have been in on interim merger decisions and try to see how they in faith have understood and intended their decisions, God may look down and see the ELC living-out her Christianity considerably better than she is right now.

ROBERT MALAND
Windom, Minnesota

Once More the Name

►I, too, wish to indicate my dissatisfaction with the proposed name of the new Church. It seems to be a sign of a pathetic lack of resourcefulness and courage that the distinction between the name of the new Church and the name of one of its uniting bodies is made to depend on the capitalization of such a common and undistinguished little word as "the." What significance this gives to a tiny typographical error! And will this name be a mark of honesty and humility? Will we really be able to look around at the other Lutheran synods in the land and say that *we* are *The* Lutheran Church?

Further, the word "American" suggests too close a tie between the Church and the various "ways of life" which this word is so often made to support. Let us announce by our name that we mean to maintain a prophetic detachment which will leave us free to speak *to* the nation, and not subserviently *for* the nation. If there must be a reference to this country, why not use instead the word "America" and put it at the end of the name, thereby indicating simply the geographical location of the majority of the Church's membership?

Finally, let us put back the word "Evangelical," proclaiming at the beginning of our Church's name our dependence on and love for gracious Lord and His Gospel.

Although we respect the hard w done by the Joint Union Committee this matter, we are not bound to cept their recommended name for new Church. We can and, I th should choose another. I do not lieve that this union is going to b weak that it must have this partic name to succeed. We will not nee be soothed with talc powder in o to live and work together!

(The Rev.) S. T. JACOBSO
Princeton, New Jersey

Foreign Aid—Conclusion

►Some weeks ago when I read Schiotz's article concerning the For Aid Program I felt very grateful his forthright statement of the C tian's responsibility to write his C gressmen. Grateful—not only bec I happen to agree with Dr. Sch that the Foreign Aid Program (des its unfortunate emphasis upon mili aid rather than upon technical ass ance) is a worthy effort toward nat al stewardship, but also because eminent churchman took this occas to remind us all that our Christia must penetrate every facet of our l and that we as citizens cannot ign the social and political implication Christ's Gospel.

This gratitude I fully intended express in a "Letter to the Editor," as is too often the case with expressi of approval, it never got beyond stage of good intentions.

Then came the May 20 issue of HERALD with the letter of Pastor R. Larson criticizing Dr. Schiotz's arti I do not wish to be presumptuous I would like to make the follow observations:

Much of Pastor Larson's letter devoted to a condemnation of "so gospelers" whom he seems to feel do nate the Federal Council of Churc Since Dr. Schiotz doesn't contend t good works (in this case, foreign a will save either the giver's or the ceiver's soul, Pastor Larson's rema

bout social gospelers are not pertinent. Also irrelevant to the issue is Pas-or Larson's lengthy discussion of the Foreign Aid Rally. One could agree vith him that this "extravaganza" was n unfortunate way for the administra-ion to seek support for the program ut—whether it was or not in no way ffects the merits of the program any nore than the advertiser's jingle de-ermines the quality of the product he dvertises.

Pastor Larson does say he has earned from reliable sources that for-ign aid has strengthened socialist gov-rnments, but since he doesn't identi-y his sources one can hardly evaluate heir authority. In this connection I vould cite the testimony of Representa-ive Henry Reuss of Wisconsin, mem-er of the House International Opera-ions sub-committee, in an article in he February 6 *Reporter*. He, though rankly recognizing that foreign aid as frequently been "Misspent, Mis-abeled, and Misunderstood," neverthe-ess says: "From Point Four technical ssistance—a mere four per cent seg-nent of our foreign aid program—ave come our greatest successes, both n terms of what American taxpayers ike and of what makes foreigners like Americans. By encouraging democratic s opposed to authoritarian methods, t is the one kind of program we can ffer that the Communists can't. In a nodest and unpublicized way, we are lready providing many stepping stones o democracy and social progress."

Pastor Larson further contends that oreign aid is a giveaway program by oliticians for the benefit of politicians. Yet Minnesota's own Representative Valter Judd, a former missionary, has onsistently supported foreign aid and ven advocates increasing our country's ontribution to the United Nations for s technical assistance program.

But it is Pastor Larson's final two tatements which are most revealing. n the first he insists that he believes America must share her abundance vith the have-nots; if this is so, he eally accepts Dr. Schiotz's contention hat Christian good will must be ex-ressed in aid to the less fortunate. n the second he maintains that forced iving through taxation by government not Christian charity. Isn't this a isturbing denial of the validity of our democracy? If self-government is to have any meaning, we cannot consider the policies of our government as forced upon us. That is—unless we refuse to do as Dr. Schiotz admonishes and fail to express our views to our legislators. If we do not tell them our opinions, how can we expect our Congressmen to be responsive to our wishes?

Mrs. E. W. Anacker
Bozeman, Montana

The Pastor's Pension

►One of the items to be presented at the General Convention is a recommendation that the congregation shall pay the entire cost of the pastor's pension. To the large city church with several thousand members this may seem to be a mere drop in the bucket, but it would be quite an additional load for the small rural congregation, which is already having a struggle to make ends meet. I suggest that the delegates to the convention take no action on this matter, leaving this up to the individual congregations to decide, thereby respecting the sovereignty of the congregation in such matters.

Let us consider the following facts:

(1) The cost of living is up slightly less than 16% since 1949.

(2) Our present pastor's salary is up 43.3% over the salary paid in 1949.

(3) The farmer's parity ratio stands at 87% today, compared with 96% in 1949. That figure of 87% is five points higher than a year ago, but the truth is that the dairy farmer is today receiving less for his milk than a year ago. For the first three months of 1958, the base price averaged nine cents per hundred pounds less than for the same period last year.

After considering these facts, who is better able to pay the pension dues—the pastor, who will receive the benefit of the Pension Plan, or the small congregation, which will receive no benefit from the Pension Plan? The answer is obvious.

I would suggest that the pension dues be equalized, the pastor and the congregation each paying an amount equal to 6% of his salary. Another alternative would be to scrap the Pension Plan and let the pastor join the Social Security plan.

A Farmer

The Other Side

►There is another side to the issue raised in your editorial of May 13 ("Why Not Follow the Book?") which, I think, deserves to be heard.

The argument seems to be that since our Church has hitherto succeeded so poorly in arriving at any uniformity in liturgical practices, a real effort should be made now as the new liturgy is being introduced to "follow the book" so that we, like other Lutheran synods, might at long last have greater uniformity.

I propose to question the desirability of this whole dream of uniformity.

Do we fully realize that in the direction we are now moving, in just a few short years there will be as far as the growing generation is concerned, only one form of liturgy regarded as the proper one for all Lutherans? Will we not also then be bringing our people close to the precipice of identifying form and contents? So that, if for some good reason there is some deviation from the set form, worshippers will be as disturbed as if the contents were altered! It seems that the only way to keep a principle alive such as the one expressed in Article VII of the Augsburg Confession, "Nor is it necessary that human traditions, rites, or ceremonies, instituted by men, should be everywhere alike," is to practice it.

In all periods of Lutheran history, and to some degree in all Lutheran synods, there has been more liturgical emphasis in some churches than others. This can only be done if there is an omission of certain portions of the more complete liturgy by the less liturgical church. Will such churches in the future be made to feel that they are something less than Lutheran by so doing? Will we not need a few churches in the family who practice what we preach, in order to keep alive a precious principle which can easily wither by default? In some over hundred years of history in America the freedom of expression allowed and fostered in our Church has tended neither toward disunity nor weakness, but it has given us a kind of unity in essentials which is worth more than any kind of uniformity.

(The Rev.) Theodore Maakestad
Estherville, Iowa

BOOKS *in Review...*

Agape and Eros

THE GREATEST WORD IN THE WORLD. Catherine Aller, Cowman Publications, $1.75, 84 pages.

"Agape, the greatest word in the world," Catherine Aller says, "refers to the outpouring of a divine love, coming from God, and made available to every man who comes into the world, be he saint or sinner."

The author goes on to say that another Greek word, Eros, is also translated into English by the same word, love, and that this is confusing, because the two refer to quite opposite principles. "There can be no real synthesis between them," she says, "and yet, throughout the history of Christianity, there has been attempted again and again some form of combination or compromise. Wherever the Eros motif has gained a footing in the Christian church, the purity of the original ideal has been adulterated."

The purpose of the book is two-fold: to analyze the opposite principles involved in Agape and Eros, and to give a brief history of the long struggle between them.

An entire chapter is devoted to Martin Luther. It begins: "Martin Luther brought to an end the dominance of the theological composite that had held the world in its grip for more than a thousand years. . . . He was the first great leader after Paul to grasp the meaning of Christian love."

Simple language makes the material in this book understandable, readable, and fascinating.

INEZ STEEN
Madison, Wis.

Summer Sermons

LIVING OUR LIVES FOR GOD. Victor A. Bartelt, Northwestern, $1.25, 101 pages.

This little book is a summer series of sermons on the Ten Commandments that the author used in his parish in 1954.

Seldom do people go back to their confirmation class days and read their catechisms and books of instruction. The Ten Commandments are known, but the meanings have been destroyed by the erosion of a superficial approach to the holiness of a sin-hating God.

The messages of this book bring one back on the track of listening to the Supreme Teacher who startled His spiritually superficial generation with, "men of old said, but I say unto you. . . ."

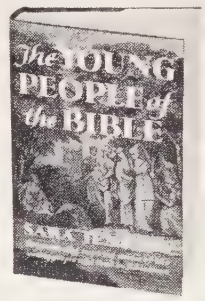
A unique format is used. Each Commandment is tied into another text elsewhere in the Bible. The "theme" of the sermon on a specific commandment is stated in the positive "do or be," instead of the negative "thou shalt not."

LUTHER WATNESS
Portland, Ore.

A Series of Quotes

THE YOUNG PEOPLE OF THE BIBLE. Sara Jenkins, Appleton Century Crofts, $3.95, 209 pages.

This volume is written about young people, but not necessarily for them. In fact the authoress gives no clear definition of what is meant by "young people," nor does she indicate for what purpose the book was written.



It is a series of Biblical quotes tied together with mortar from tradition and scholars' speculation. Over three quarters of the book considers figures from the Old Testament, with Jesus, John the Baptist, Salome, and John the Disciple included from the New. (One wonders why John, Mark, and Timothy should be omitted). The most disappointing chapter is that which treats Jesus with no attempt at indicating either his humanity or passionate purpose. In fact, it is typical, as none of the young persons considered come alive or take on meaning in the plan of God. It is a possible source book for Bible teachers.

L. DAVID BROWN
Minneapolis, Minn.

Divorce Laws

THE TRUTH ABOUT DIVORCE. Morris Ploscowe, Hawthorn Books, 264 pages, $4.95.

The content of this book is intriguing. It is marked by the experience and thought of one who has served as judge, practicing lawyer, and law professor for a good many years. The simplicity and clarity of style is a refreshing release from the opaqueness of some other legal essays on the same problem, as well as the writings of some social scientists. It is a welcome addition to the law profession's discussion of this complex social p lem.

At the risk of "reading out of context," following statements are quoted in abbrevi form to indicate the author's point of v "An intelligent divorce law, which will mit marriages that have lost all meaning the parties involved to be liquidated in dec simple fashion, will make it possible to the distortion of the annulment proceedi (p. 66). "The state statutes that permit vorces to be awarded without regard to fa where the husband and wife have actu lived separate and apart for a specified nu ber of years, are the most promising s that have been taken by American legislat . . ." (p. 119).

It can be inferred from these few st ments that the author's views are not part larly informed by any religious or theolog doctrines—but must we always read only with which we agree? Here is a serious thi er who regards divorce laws in their pres stage as "a muddle and confusion" and th after clear discussion of the problems aspe ask: "In the light of this history of divo reform, how can we change our divorce l so that they will conserve rather than serve family life? What shall we do to divorce law so that it will strengthen fam life as the basic unit of American life rat than serve as a factor in its disintegration Since such concerns are not at all foreign the Christian in our society, the book worthy because of the stimulation that offers, even if one prefers not "to buy" specific answers.

ORVAL WESTBY
Sioux Falls, S. Dak.

Must Women "Keep Silent"?

WOMEN IN THE CHURCH. Russell Prohl, Eerdman's $2.00, 80 pages.

What is woman's place in the church? keep silent or to speak? To teach or not teach? To use her talent or to hide it? Th questions are not peculiar to our day. T have been asked of every generation in ma countries.

For an answer to these questions I thusiastically recommend this study of wo an's place in building the Kingdom.

The author has gone directly to the Bi for his guide in determining the status women in the church. His explanations clarify many questions.

MRS. OSCAR BRANSTAD
Forest City, Ia.

For the Family Altar

J. R. Hestenes

Toward the Fourth Sunday After Trinity

Esau—Poor Bargainer

The Epistle: Romans 14:1-12 • The Gospel: Matthew 7:1-6

Monday, June 23

LESSER TROPHIES

Read Genesis 25:27

Esau was a skillful hunter, a man of he field.

He must have stood tall and impressive n his strength, his face burned by sun nd wind. He loved the out-of-doors and new intimately the ways of nature. Day fter day he brought home trophies from he field. But according to the account, here is one trophy that he failed to bring ome. There is one prize his keen skill ailed to find. His closeness to nature did ot bring him close to God. He was hunt- ng for lesser trophies and that is exactly vhat he found.

You have not said that we should shun he out-of-doors. You have given us the ield, the wood, and the stream as a real art of the bounty of Your creation, and You have asked us to enjoy it and reap he benefits of its trophies. We pray, O God, that through Your creation we shall ot be led to forsake You, but rather lorify You. The trophy we seek is a full nderstanding of Your forgiveness and ove. In Jesus' Name. Amen.

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Tuesday, June 24

A MISRULED MAN

Read Genesis 25:32

Esau said, "I am about to die; of what use is a birthright to me?"

It is hard to say what goal Esau had in mind. He was a man who lived by the moment. There was no higher point toward which he was working; there was no training or discipline busily shaping him or refining him. He was a man of appetites, and he believed in satisfying those appetites now. He came home hungry. "I am about to die!" He was a man of extremes. Anything to take care of this hunger *now*. So he gave everything away. True, his brother took advantage of him, and in so doing he represented the world that makes full use of misruled men.

Be my rule, O God, lest my appetites misrule me and bring ruin upon me and mine. Set before me a goal, Your goal, that I shall discipline myself and shape my heart and mind toward your beckoning. Make real in me self-denial, the Christian cross, the faithful following after the Lord Jesus. Give me the deep satisfaction of walking prayerfully with You.

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Wednesday, June 25

THE DOTTED LINE

Read Genesis 25:33

So he swore to him, and sold his birthright to Jacob.

At this point Esau's action is frightening. His impulsiveness becomes formal; his carelessness becomes official. Jacob, who is engineering things, calls a momentary halt so that the transaction will not be off-hand. Jacob is ruled by an idea; Esau is a man without a good idea. The careful man asks the careless one to "swear" the transaction. In a sense, he gets him to "sign the dotted line." Esau has a chance to think of what he is doing; he has an opportunity to realize what a bad bargain he is making. But impulsiveness, the demands of the moment, hold sway.

Many times, dear God, out of Your mercy, You cross my mind with the question, "Do you know what you are doing?" Often you give pause to my conscience, flashing before me the wrong of my action, the sinfulness of my sin. This You do to make me think, to realize, to repent before it is too late. Spare me from signing temptation's dotted line. Amen.

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Thursday, June 26

SHORT ENJOYMENT

Read Genesis 25:34

Then Jacob gave Esau bread and pot- age of lentils. And he ate and drank, and ose and went his way.

Bread and pottage have their place in fe, but they do not have the exalted lace given them by Esau in that rash ioment of his life. Soon they were con- umed and gone. The need of the hour vas paid for by the coin of the rest of is life. He "rose and went his way." To vhat? To sweat out the foolishness of bad bargain? To lie awake at night alling himself a fool? Perhaps after the njoyment of bread and pottage was past, sau reflected on how easily man throws way the important things for the un- nportant.

Help us to read the price tags, O Fa- ner, so that we may not lay down the old of life for the gadgets and poor inkets of daily existence. Teach us to be iscerning. Show us the way, the truth, nd the life. Make us the sort of stewards nat gladly dispose of all that we may btain the Kingdom. Amen.

Friday, June 27

WITHOUT THE NAIL . . .

Read Genesis 27:30-38

"He took away my birthright; and behold, now he has taken away my blessing."

This experience in the life of Esau was nothing but a sequel to the loss of his birthright. It was Act II of the play of his Foolishness. As in the lines about the battle that was lost, it all started with the nail that was lost which caused the shoe to be lost, which rendered the horse helpless, the captain powerless. Esau lost the "nail" when he sold his birthright. His cunning brother carried the sequence along into Part II. Esau should have been watchful from the first.

Give me deep respect for the law of spiritual sowing and reaping, O God. How often I sow to the flesh! Deliver me from my weaknesses so that I do not of my flesh reap corruption. Give me a plain understanding of the law of spiritual gravity. The first step down is easily followed by the second. Stop me now, O God, in my wrong-doing. Awaken me to true repentance that I may know Your forgiveness and restoration. Amen

Saturday, June 28

NO CHANCE?

Read Hebrews 12:16-17

Afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

Esau's mistakes were many and he took the consequences of his bad choice. His life was less than what God meant for him, and he came to regret the rashness of his youth. But his regret was too late. Perhaps, too, it took the form of feeling sorry for himself and not feeling sorry about his sin. By myself I can always feel sorry for myself; only by the help of God can I feel sorry because of my sin. The first leads to nothing but despair; the latter leads to repentance.

It is not Your voice that says to me, "No chance." It is always the voice of Satan in my conscience. You have told me to come to You, no matter how I have sinned, and if I lay it before You and plead for forgiveness, it will be granted. Forgive my sinful choices in the past, and lead me upon Your way now. Amen.

Presbyterians Unite

Protestantism's fourth largest denomination came into existence when two men met at a street corner in Pittsburgh, Pa. and clasped hands. By this simple ceremony the United Presbyterian Church in the U. S. A. was established.

It marked the successful result of merger negotiations carried on for two years between the Presbyterian Church in the USA and the United Presbyterian Church of North America. Negotiations of the two bodies to unite were instigated after a three-way merger was defeated in 1955 when the third group, the Presbyterian Church in the US (Southern), voted to bow out of the union plans.

Dr. Theophilus Mills Taylor of Pittsburgh was unanimously elected first moderator of the newly-formed United Presbyterian Church in the USA.

The 49-year-old professor of New Testament literature and exegesis at the United Presbyterian Pittsburgh-Xenia Theological Seminary, was the only man nominated for the post.

His election took place at the first business session of the new denomination.

Dr. Harold R. Martin of Bloomington, Ill., retiring moderator of the USA Church, and Dr. Robert N. Montgomery, president of Muskingum College, New Concord, O., retiring moderator of the United Church, were the two men whose handclasp brought into existence the 3,102,572 communicant member Church. Of this number 2,791,547 belonged to the USA Church and 311,025 to the United Church.

Dr. Martin and Dr. Montgomery, accompanied by their respective stated clerks, Dr. Eugene Carson Blake of Philadelphia and Dr. Samuel Shane of Pittsburgh, led their commissioners to the corner of Fifth Ave. and Bigelow Blvd. where the simple ceremony was held. Each moderator was accompanied by a flag bearer carrying the banner of each Church. These banners were withdrawn and replaced by another bearing the name of the new Church.

The two moderators then led the 1,200 commissioners (delegates), 850 from the USA and 350 from the United Church, a half block up Bigelow Blvd. to Syria Mosque for the opening session of the General Assembly of the new Church. Clergymen wore their pulpit robes, while the laity wore dress clothes or dark suits. Despite a heavy rain, hundreds of spectators lined the streets.

This is the third time that Presbyterian Churches had met in Pittsburgh in the past 100 years to unite or reunite.

Southern Baptists Approve "Racial Fellowship"

Sweeping aside all opposition, messengers (delegates) to the 101st annual sessions of the Southern Baptist Convention accepted a report calling for "fellowship with people of every race and nationality."

The report, drawn up by the commission, was entitled "A Call for Racial Reconciliation." Its presentation on the floor of the session stirred a deb among some of the messengers.

A motion was made by the R Montague Cook of Moultrie, Ga., t a section of the report be stricken read:

"In the light of conditions both home and abroad Southern Bapt must meet the imperative need for cial reconciliation and seek the restc tion of communication and fellows with people of every race and nation ty."

Mr. Cook said that the words "lowship" and "integration" were syn ymous and offered dictionary defi tions of the two terms. He said report would be "blazoned" in nation's press as the opinion of Sou ern Baptists, adding that the Conv tion has no right to speak for lo churches.

The convention also rejected a m tion to return a $15,000 grant made the Convention's Christian Life Co mission by the Fund for the Repub on the grounds that the Fund w "pro-Communist."

—RNS Pho

ONE-DAY MINERS—Ten of these "coal miners" are theological students from Dr Seminary, Princeton, N. J. The seminarians from seven countries donned miners' clot and headgear to enter the anthracite mines to get first-hand knowledge of the operatio

Cliburn Active Churchman

Van Cliburn, the 23-year-old pianist who startled the musical world by winning a Stalin Prize in competition against Russian musicians and received a hero's welcome in New York, is a Baptist choir singer.

His parents, Mr. and Mrs. H. L. Cliburn, who live in Kilgore, Texas, said they were pleased to hear that the young musician has become an active member of Calvary Baptist Church in New York.

He joined the congregation while studying music there. Recently young Cliburn gave a new Steinway piano to the church. Assistant Pastor Richard D. Hamilton said Cliburn has written hymns and short pieces for the church, located right across the street from Carnegie Hall.

His parents recalled that the First Baptist Church of Shreveport, La., where they formerly lived, sponsored one of Van's first public concerts when he was only 14 years old.

Cliburn also has composed a choral setting for a psalm which has been heard over a New York radio station. Last summer he sang in the choir for Billy Graham's New York crusade at Madison Square Garden.

Bishop Hultgren May Head Church of Sweden

Bishop Gunnar Hultgren of Haernoesand, Sweden received the highest number of votes in elections conducted by the diocesan boards for a successor to Dr. Yngve Brilioth, who is retiring on Sept. 30 as Archbishop of Uppsala and Primate of Swedish Lutherans.

Runners-up were Bishop Torsten Isander of Linkoeping and Bishop Helge Ljungberg of Stockholm. They received 12 and 9 votes respectively, against the 14 cast for Bishop Hultgren.

All three names will be submitted to King Gustaf, who will make the final choice.

Bishop Hultgren was born at Eskilstuna on Feb. 19, 1902, and was ordained in 1925. The second youngest Swedish prelate, he was Bishop of Visby before being transferred to the see of Haernoesand. He is regarded as an outstanding authority on church law and an accomplished parliamentarian.

Burntvedt Resigns

Dr. Thorvald O. Burntvedt has announced that he will resign at the close of the 28th year as president of the Lutheran Free Church.

Public disclosure of Dr. Burntvedt's plans to retire was made on the eve of his 70th birthday on May 29 in a letter which he sent to all the pastors of the LFC.

"I have come to feel," he said, "that it is in the highest interest of our Church that I at this time declare my intention of resigning at the forthcoming annual conference as president to take effect Oct. 1, 1958, or at some other date the conference may prefer." The conference is being held in Minneapolis, June 11-15.

The veteran churchman, who is held in high affection and esteem far beyond the confines of his own church body, said his decision was motivated by "the fact that I have not been able this past year to discharge my duties as the office requires, and because what the future holds in store is an unknown secret, especially to people with a heart ailment."

Dr. Burntvedt contracted a chest infection a year ago this spring which developed into pneumonia and he missed the annual conference of the Free Church for the first time in 27 years. The conference elected him in absentia to his tenth three-year term as president of the LFC.

In his letter, he wrote that he had accepted the election "in good faith" because "I had good reason for my belief that my recovery to health and strength would be much speedier than it has proved to be."

Italian Lutherans Ordain Former Priest, Baptist Pastor

A former Roman Catholic priest and a Baptist minister have been ordained as pastors of the Evangelical Lutheran Church in Italy, according to the news service of the Lutheran World Federation. (See story on page 4.)

The ordination service was held in connection with the annual meeting of the Church Synod attended by officials of German Lutheran churches and the Lutheran World Federation.

The two converts are the Rev. Domenico Giani and the Rev. Idelmo Poggioli. Pastor Giani, a native of Sicily, is a graduate of the Baptist Seminary in Rome. Later he studied for two years at a Lutheran theological seminary in Germany. Pastor Poggioli, a former Roman Catholic priest, is a graduate of a Lutheran Bible Institute in Naples and has organized three small Lutheran congregations in south Italy. These three congregations support the only Evangelical elementary school in the country.

The Italian Lutheran Church has 5,000 members in 13 congregations and a number of preaching stations. In the majority of the congregations the membership is predominantly German. Head of the Church is the Rev. Erick Dahlgrün.

LWF to Provide Study for African Pastors

A two-year course of theological study for African Lutheran pastors will be inaugurated early next year by the Commission on World Mission of the Lutheran World Federation.

To be known as the "All-Africa Theological Seminar," the school will be conducted at Marangu in Tanganyika from Feb. 1, 1959 to Dec. 1, 1960.

Sessions will be held at the Marangu Hotel, which will also board and house the 10 to 15 students who are expected to enroll from the Lutheran Churches and missions in various parts of Africa.

Dr. Arne Sovik, director of the LWF's Department of World Mission, has announced that Dr. Gottfried Busse of Hamburg, Germany, will serve as director of the seminar. He and several short-term teachers, including Prof. Bengt Sundkler of Uppsala University in Sweden, will comprise the faculty.

Efforts are being made, it was reported, to obtain an American theological student as assistant to Dr. Busse, to act as guide and adviser to the students, who will include both ordained pastors and those studying for the ministry.

Purpose of the course, according to the Rev. Oscar R. Rolander, secretary

of the Department of World Missions Cooperation of the National Lutheran Council, is to provide additional training for national pastors in order to prepare them to serve their home churches as theologians and leaders.

He said the All-Africa Theological Seminar marks the first experiments in theological education on an All-Africa basis. As a pilot project, he said, it will be closely watched by the International Missionary Council and other Protestant missions active in Africa, as it may provide a possible pattern for future developments in this field.

Heiges Accepts Dean Post

The Rev. Dr. Donald R. Heiges has been elected Dean of Chicago Lutheran Theological Seminary at Maywood, Ill. For the past eight years he has served as executive director of the Division of College and University Work of the National Lutheran Council, with headquarters in Chicago.

Dr. Heiges announced his acceptance of the post to the Illinois Synod of the United Lutheran Church in America at its annual meeting in Chicago, May 19-22. Assuming his new duties on Sept. 1, he will be responsible for administering the academic affairs of the institution.

Founded in 1891, Chicago Lutheran is supported by the Illinois, Wartburg, Indiana, Pittsburgh and Michigan Synods of the ULCA. The seminary's enrollment during the 1957-1958 school year consisted of 85 regular students and 165 in all.

ULCA Seminaries May Merge

Merger of the Philadelphia and Gettysburg seminaries of the United Lutheran Church in America was proposed at the 211th annual meeting of the Pennsylvania Lutheran Ministerium.

Lutheran Theological Seminary at Philadelphia (Mt. Airy) was founded in 1864 and has 235 students. Gettysburg (Pa.) Seminary, was founded in 1826 and has 200 students.

Dr. Henry H. Bagger, president of Philadelphia Seminary, said the seminary board was "exploring the possibility of such a merger" and had named a committee to study the proposal.

Present properties of both seminaries would probably be abandoned and a new seminary built if the merger takes place, it was indicated.

The United Lutheran Church has eight other seminaries, and the Church's Board of Education has recommended that the number of theological schools be reduced.

Catholic Study Set Up

Prominent Lutheran leaders from Europe and the United States will meet in Germany, Oct. 13-16, to discuss setting up an institute for the study of Roman Catholic theology.

The meeting was announced in Geneva by the Lutheran World Federation, which authorized such an institute at its assembly last August in Minneapolis, Minn.

An LWF spokesman said major items on the agenda will be discussion of the ecumenical responsibility of Lutheran Churches with regard to the Catholic Church and the possibilities of confessional research and contact with Catholic theology.

Chairman of the conference will be Bishop Hermann Dietzfelbinger of the Evangelical Lutheran Church in Bavaria. Findings of the meeting will be submitted to the LWF's executive committee at its sessions in Strasburg, France, Oct. 26-30.

LBI Raises Building Fund

Gifts and pledges of $554,000 ward construction of a new $1,500,(Lutheran Bible Institute have been nounced by the Rev. Bernt C. Op president.

He said groundbreaking for the n campus, to be located in suburl Golden Valley on a 23-acre plot o half mile west of Minneapolis, is pected to take place in the summer 1959.

Initial construction will include administration building with cla rooms, an auditorium-gymnasium a dormitories for men and women s dents. Additional buildings will be a ed later as required, Mr. Opsal said

Film at World's Fair

"MD International," a film depicti the work of American doctors abro including one ELC medical missio ary, is being shown at the Bruss World's Fair. Featured in the fi is Dr. Olaf Skinsnes and his wo among lepers in Hong Kong. T film, televised recently in the Unit States, was made under the sup vision of the American Medical A sociation.

LOOK MOM, A MAN TEACHER!—There is no shortage of men teachers in the Sund school of Grace Church, Sioux Falls, S. Dak. Oliver Day, shown with his class of fou graders, is one of 15 men that are on the staff of this Home Mission church school. classes above the third grade are taught by men. The Rev. Arvid Bidne is pastor of t church, which has 290 children enrolled in Sunday school.

lew Honor Rolls

Seven congregations have recently een added to the "honor roll" list of UTHERAN HERALD.

These congregations now subscribe or LUTHERAN HERALD for every member family:

Spring Brook, Elk Mound; Rock reek and Meridean, Rock Falls, Wis. -the Rev. Karl O. Anderson, pastor.

Holy Trinity, Vallejo, Calif.—the ev. Norman Engebretson, pastor.

Plattville, Minooka, Ill.—the Rev. G. Ostrem, pastor.

Evangelical, East Jordan, Mich.—the ev. Eldon C. Person, pastor.

Our Savior's Cloquet, Minn.—the ev. R. C. Reinholtzen, pastor.

There are now 316 ELC congregaons on the HERALD honor roll.

Churches

Rice Lake, Wis.—Ground-breaking rvices were held recently for an adition to Our Savior's Church, the Rev. H. Englestad, pastor. The new conruction will provide additional seatg for the church and more Sunday hool rooms. Dedication is anticipated is fall.

Mission Hill, S. Dak—Mr. and Mrs. tto Tollefson, recently called missionies to the ELC's new Brazil field, ave been adopted as the missionary mily of the Gayville-Vangen parish, e Rev. William Vaswig, pastor.

Sloan, Ia.—Skien Church, the Rev. arold Naig, pastor, recently broke round for a new $115,000 church and rish unit. The new structure is a ft of Mr. G. A. Olson, a member of e parish, in memory of his parents d wife.

Arlington, S. Dak.—Trinity Church, e Rev. Philip Westby, pastor, broke ound June 1 for a new church and ucational unit. The contemporary degn church will seat 500. Anticipated st of the entire plant is $254,000.

Renwick, Ia.—Rural Lake Church LC) has voted to join St. Paul urch (ALC) of Renwick to form a nt parish and call one pastor. The Rev. Orville Olson, who has been serving Lake Church, has accepted a call to become pastor of Bethlehem Church, Buffalo Center, Ia.

West Covina, Calif.—Mount Calvary Church, the Rev. Lauren I. Egdahl, pastor, broke ground last month for their first church unit. The congregation was organized in March with a membership of 170.

Janesville, Wis.—First Church dedicated a new parsonage for their pastor, the Rev. S. R. Moe, on May 25. The congregation also gave a gift of money to help their pastor furnish the new home.

Washburn, N. Dak.—First Church, the Rev. I. P. Paulson, pastor, held two significant events on one Sunday recently. At the morning worship the congregation dedicated its new service books and hymnals, after which they went from the church to adjacent property and held ground-breaking ceremonies for their new church plant.

Lead, S. Dak.—Bethel Church dedicated its new parsonage on May 11. Officiating was Dr. O. G. Malmin, editor of **Lutheran Herald** and former pastor of the parish. The Rev. Paul B. Pierson is the present pastor.

Chicago, Ill.—Faith Church, the Rev. O. M. Langehough, pastor, held groundbreaking ceremonies May 18 for its new church. Estimated cost of the structure is $125,000.

Frost, Minn.—United Church, the Rev. Myrwood A. Bagne, pastor, held a service of dedication in May for new pews, chancel furniture, and other church appointments acquired during the past two years. Conducting dedicatory rites was Dr. Alvin Rogness, president of Luther Theological Seminary.

Galesburg, N. Dak.—Elm River Church held groundbreaking ceremonies recently for a new parish house to be built this summer. The Rev. M. W. Tolo is pastor of the parish.

Oconomowoc, Wis. — Our Savior's Church, the Rev. A. B. Holland, pastor, will observe its 90th anniversary on Sunday, June 29.

Ventura, Calif.—Trinity Church has sold its present property to a Latter Day Saints congregation and has purchased a new church site near Ventura College. They plan to begin construction of their new church as soon as possible and hope to be able to occupy it by April, 1959. The Rev. Owen Doely is pastor.

WASHINGTON PARISH UNIT—This new parish hall unit was recently dedicated by Our Saviour's Church, Aberdeen, Wash., the Rev. R. C. Brandt, pastor. Dr. H. L. Foss, Pacific district president, presided. The new $90,000 unit includes several classrooms and meeting rooms as well as a large assembly room and living quarters for the caretaker. The basement is designed for use for recreation and Scout activities.

Fridley, Minn.—St. Philip's Church, the Rev. M. A. Egge, pastor, was organized as an ELC congregation on May 12. Services began last fall.

Sentinel Butte, N. Dak.—Trinity Church will celebrate its 50th anniversary June 28-29. Several former pastors of the parish will take part in the Sunday festivities. There will also be a confirmation reunion on the preceding day.

People

The Rev. Eugene Stime, dean of the Seattle LBI, has returned from a trip to the Middle East and western Europe in which he visited 14 different countries.

Dr. Myron Larsen, physician and surgeon and active member of Grace Church, Watertown, S. Dak., died May 7 at the age of 61 years. He was the son of the Rev. and Mrs. C. M. Larsen.

The Rev. Robert M. Nervig has resigned as youth pastor of Trinity Church, Brooklyn, N. Y. to accept a call to be pastor of Our Saviour's Church, Staten Island, N. Y. He succeeds the Rev. Kent S. Knutson, who will become an assistant professor of systematics at Luther Seminary this fall.

The Rev. Alton O. Christensen, pastor of Good Shepherd Church, Houston, Texas, recently participated with a group of scientists in an exploration of the sea bottom in the Caribbean. The voyage of investigation is part of the International Geophysical Year. Pastor Christensen was a research physicist and engineer for 10 years before his entry into the ministry.

Miss Edith Thompson, for the past ten years director of religious education of St. Olaf Church, Austin, Minn., has accepted a call to the faculty of the Lutheran Bible Institute, Seattle, Wash. She will begin her new work August 1.

The Rev. Arnold E. Olson, formerly of Redfield, S. Dak., began his new ministry on June 1 at Christ Church, Menomonie, Wis.

The Rev. T. G. Wicks has resigned his pastorate at Kerkhoven, Minn. and will move August 15 to Redfield, S. Dak. to become the pastor of Our Savior's Church there.

Colleges

Alumni Honored

Augustana and St. Olaf Colleges honored alumni with special awards at commencement time at the two schools this month.

At Augustana, Dr. Oscar C. Hanson, an evangelist in the ELC's Department of Evangelism, was given the Alumni Achievement Award for that school. Dr. Hanson, a 1929 graduate of the college, has held many positions of leadership in the ELC and will this summer leave for Norway to establish an ELC congregation in Oslo.

At St. Olaf a pastor, a missionary, an attorney, and a business man were presented with Distinguished Alumni Awards. They are:

The Rev. Jennings Feroe, a 1935 graduate and former Navy chaplain, who is pastor of Bethlehem Lutheran Church in Mankato, Minn.

The missionary nurse is a 1941 graduate, Marjorie Bly, formerly of Northfield, who is working with the lepers in Taiwan.

The attorney is Gerhard Ellestad, a 1919 graduate of St. Olaf. Since 1926 he has been patent attorney for the Bausch and Lomb Optical Company of Rochester, New York. Earlier he worked in the federal patent office and served as an officer in the armed forces.

The businessman is Ernest Gulsrud, a 1933 St. Olaf graduate who manages the J. C. Penny Store in Santa Monica, California. He is cited as a community leader and is one of the forces bel the organization of a new Luth college in California.

New Texas President

The Board of Regents of Texas theran College (ALC) is in the pro of picking a successor to Dr. Edw A. Sagebiel, president, who resig recently. Several ELC men w among the 44 candidates names mitted for the post.

Theology Conference Planne

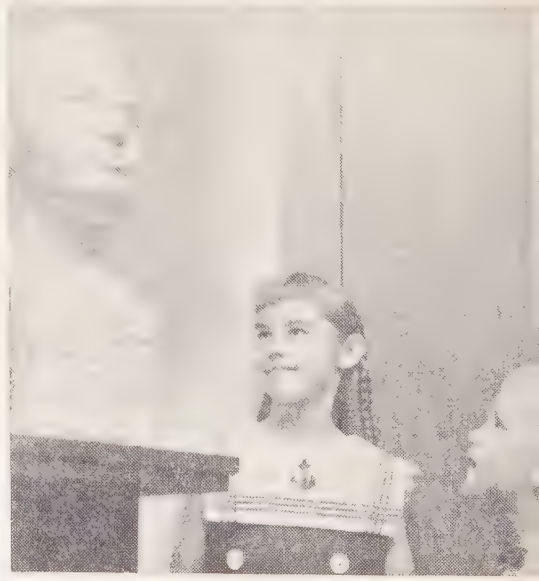
The three lecturers for St. Olaf lege's summer theological confere July 28-August 1, have been announ by the directors of the annual sess

Dr. Krister Stendahl, formerly Sweden and now associate profe of New Testament at Harvard Uni sity Divinity School, will lead the ference in studies in the Book of A

The Rev. Julian N. Hartt, profe of Philosophical Theology at Yale U versity's Divinity School, will give lectures on "The Christian as a C of Culture."

Dr. Alvin N. Rogness, president Luther Seminary, St. Paul, will lect on "The Five-Fold Role of the P pit."

The conference, designed for past has attracted some 300 participants e summer in the past. Dr. Harold I manson of the St. Olaf faculty is di tor of the sessions.



"IT'S GRANDPA!"—Margaret Basch, 7, and her brother Bruce, 5, of Alexandria, Minn., great-grandchildren of the late Dr. F. Melius Christiansen, admire a bust of the famous musician unveiled at recent St. Olaf ceremonies. On the same day the college's music hall was named in honor of Dr. Christiansen, founder of the St. Olaf choir and known as the father of a capella singing in America.

AMILY OF PASTORS—A son and two sons-in-law of the Rev. and Mrs. Arthur O. athison of Richey, Mont. are becoming ELC pastors this month. Shown discussing ordina-on plans are (left to right) Milo Mathison, who will be accepting a call to a parish; e Rev. A. O. Mathison; Erwin Toso, who has accepted a call as a missionary to adagascar; and Clifford Stalwick, who will serve a parish at Weldon, Sask.

Anniversaries

0th

Fort Ridgeley and Dale congrega-ons near Fairfax, Minn. celebrated eir 90th anniversaries on June 15. Ft. dgeley was the first Lutheran con-egation to be established in Ren-lle County.

5th

Immanuel Church, Fingal, N. Dak., lebrated its 75th anniversary on June . Guest speakers were the Rev. Orval hmidt of the ELC's Stewardship ffice, and former pastors of the urch. The Rev. Eugene Floistad is e present pastor.

0th

Philip and Hilland Church observed eir 50th anniversaries in Philip, S. ak. on May 31 and June 1. Former stors and internes were speakers: H. Bly, E. O. Ellefson, Dale Simons, nes Otterness, C. Lee, and LeRoy agstad. Present pastor is the Rev. rtis Fox.

5th

Clark Center Church, Clark, S. Dak., ebrated its 75th anniversary June 15. Guest speakers included the Rev. ward Nervig of Aberdeen, S. Dak. d the Rev. Richard Hofstad, Glen-od City, Wis. The Rev. Lars J. land, pioneer pastor of the congre-ion, was honored at the anniversary servance and given the title of pas-emeritus of the congregation.

20th

Newport Church, Newport, Minn. celebrated its 20th anniversary on May 18. Dr. E. C. Reinertson, Southern Minnesota district president, preached at morning worship services, and circuit pastors and charter members spoke in the afternoon. The Rev. Frank Anderson is pastor.

Obituaries

Mrs. Borghild Thronson, wife of the Rev. C. P. Thronson of Barron, Wis., was killed in an automobile crash May 11. She was born April 16, 1904 at Starbuck, Minn., and was married to Pastor Thronson in 1930. Funeral services were held at First Church, Barron on May 14 with the Rev. Myron Austinson, president of the Eastern District, officiating. Services were also held in Osakis, Minn. the next day, and burial was in Starbuck. Survivors include her husband, one daughter, and two sons, one of whom is the Rev. Carmen O. Thronson of Roundup, Mont.

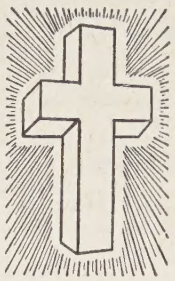
Mrs. Maybelle H. Peterson, wife of the Rev. N. O. Peterson of Delavan, Minn., died April 26 in Minneapolis at the age of 77 years. She was born in Cambridge, Wis., May 1, 1880 and was a graduate of the University of Wisconsin. Funeral services were held in Our Redeemer Church, Minneapolis on April 30. Burial was in Minneapolis. Survivors include her husband, two daughters, and one son.

Announcement

New Home Mission congregation in Minneapolis would like to purchase, or receive as a gift, a large reed organ, preferably two-manual, for its first unit. Write the Rev. M. A. Egge, 482 Rice Creek Terrace, Minneapolis 21.

Want Ad

For Sale: 13—7'x7"x33" colored glass windows and frames, removed from old Trinity Lutheran Church, Jamestown, N. Dak. Price: $125. Write Box 308, Jamestown, N. Dak.



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Pastor and wife operating profitable book store, city of 3000 in N. Dak., wish to dispose of stock and fixtures to someone interested in selling religious books, school supplies, notions, etc. 567-3C

Print shop and weekly paper in well developed community. Minimum investment required. Extensive job work can be expected. Owner retiring. 567-4C

Excellent opportunity to establish boat sales and service business. Community currently developing and will cooperate with proper person. Modest amount of capital will set up

going business. Rated best harbors in Great Lakes area. 567-5C

FOR RENT

Light housekeeping rooms for first session of University summer school. 567-6B

All modern, small home in N. Mpls suburb for rent. Near Lutheran church. Available at once. 567-7B

Spacious, furnished room, walk-in closet, private bath. Walking distance to loop. Available at once. Mpls. 567-8B

Young widow has large, pleasant room for working girl. St. Louis Park, Minn. 567-9B

POSITIONS WANTED

18-yr-old H. S. senior desires baby sitting job for summer months. Prefers Lutheran home in Twin Cities but will consider other offers. Available 2nd week in June. Experienced. 567-10D

18-yr-old girl desires job in Christian home doing light housework and taking care of children during summer months. 567-11D

Lady wants permanent part-time work as dining room hostess. Evenings. Mpls. Excellent experience. 567-12D

Married, experienced farmer, looking for work on farm, janitor position in school or general work in Idaho, Ore., or Wash. 567-13E

HELP WANTED

Director of parish education in Rochester, Minn. church. Responsibilities primarily in Sunday and Vacation Bible School, youth work and visitation. Applicant should have car. 567-14F

Semi-invalid lady needs woman to help give some care and some housework. Compensation plus board and room. Nice for older woman looking for home in Mpls. 567-15F

Registered surgical nurse and registered general duty nurse needed in Wis. city hospital. Good salary; vacation; 1 free meal per 8 hr shift. Very light call schedule. 567-16F

Custodian for Lutheran Church in Ia. city. Husband-wife combination desired. Salary plus free apt. and telephone. 567-17G

Social workers to work directly with children in children's homes. 1 man and 1 woman social workers for work with teenage boys and girls. High agency standards. Exc. salary ranges and personnel policies. Master's degree in Soc. Work required plus several yrs exp. in direct therapy with children. 567-18G

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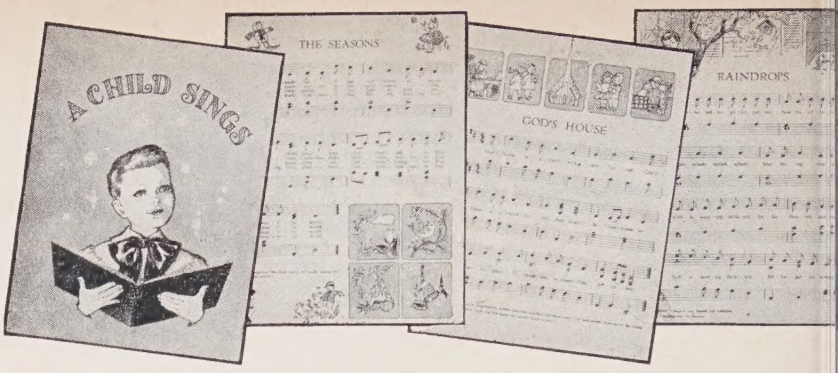
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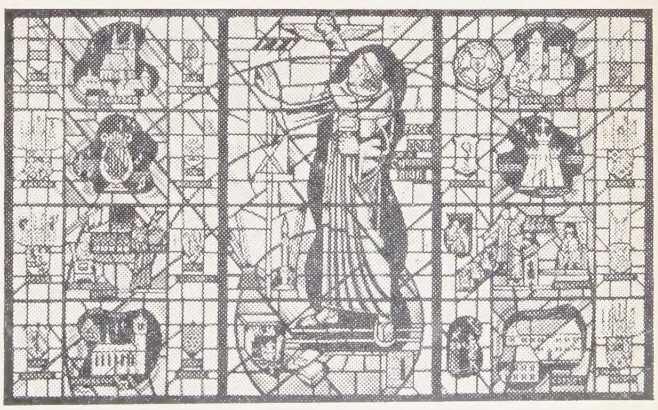

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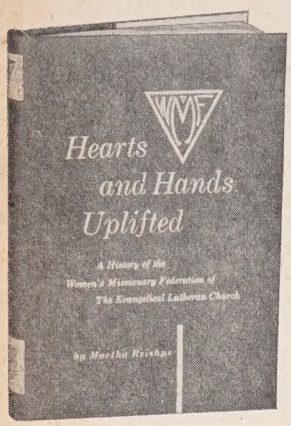

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